SECOND REVISED EDITION

THE RUQYA HANDBOOK

Based on the Book:

الرقية الشرعية لك ولأهلك

Al-Ruqya al-Shar'iyya Laka wa li Ahlik

(The Legislated Ruqya for You and Your Family)

by Shaykh Aḥmad bin 'Abdul-'Azīz al-Khuḍayrī

www.prophetic-medicine.com

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2014 C.E. / 1435 A.H.

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Published by:

www.Prophetic-Medicine.com

Cover design & typesetting:

Ihsaan Design - www.ihsaandesign.com

Final review by Abū Fātimah Azhar Majothī

This book was printed thanks to Allah, then the donations of several good-doers *Jazakumullahu khairan*.

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Al-Ruqya al-Shar'iyya Laka wa li Ahlik
(The Legislated Ruqya for You and Your Family)
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Published by
www.prophetic-medicine.com

Transliteration Chart

ا a / i / u	ب b	ت t	ث th
ج j	ح ḥ	خ kh	د d
ذ ḍ	ر r	ز z	س s
ش sh	ص ṣ	ض ḍ	ط ṭ
ظ ẓ	ع ʻa	غ gh	ف f
ق q	ك k	ل l	م m
ن n	ه h	و w	ي y

آ / ا / ى ā	و ū	ي ī	ء ʼa

ـَيْ ay / ai	ـَوْ aw / au

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بسم الله الرحمن الرحيم

INTRODUCTION

All praise and thanks belong to Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions and those who follow him (in righteousness). To proceed:

Indeed the material life has advanced in this age, some people cling to it thinking that it is the source of their happiness or misery, and they forget that they were created for a lofty calling, it being the worship of Allah.

Allah, the Most High, has said:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

"And I did not create the jinn and mankind except to worship me."[1]

---

[1] Sūra al-Dhāriyāt (51):56.

And from His wisdom is that He created trials to remind His slaves in order that they may turn to Him. He – the Most High – has said:

﴿ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴾

"And We test you with evil and with good as a trial; and to Us you will return."[2]

And from His mercy is that He legislated for them the cure. The Messenger of Allah ﷺ said:

تداووا فإنّ الله لم يضع داء إلا وضع له دواء غير داء واحد الهرم

"Seek treatment, for indeed Allah has not placed a sickness except that He has placed for it a cure, except for one sickness and that is senility.[3]

Indeed some people focus their treatment for sicknesses on the tangible aspect, which is to take medication, undergo operations, etc., and there is nothing wrong with this; however, they neglect the intangible aspect, which is: treatment with the legislated Ruqya.

---

[2] Sūra al-Anbiyā' (21):35.

[3] Abū Dāwūd and Aḥmad.

Indeed the Prophet ﷺ combined between the tangible medical treatment and the Ruqya, as occurs in the hadīth of Alī bin Abū Tālib ﷺ, wherein he said: One night while the Messenger of Allah ﷺ was praying, a scorpion stung him when he placed his hands on the ground; so the Messenger of Allah ﷺ picked it up with his sandals and killed it. Thereafter he (ﷺ) said:

لعن الله العقرب لا تدع مصليا و لا غيره أو نبياً و لا غيره إلا لدغتهم

"Cursed be the scorpion. It does not leave the one who is praying and other than him, nor a prophet and other than him, except that it stings them."

Then he called for some salt and water, and put them in a vessel. He then poured it on his finger where it was stung, wiped it and sought refuge for it with the Ṣūras al-Falaq and al-Nās.[4]

Indeed it is assumed that Ruqya is specific to the treatment of the sickness of al-'ayn (the evil eye), as-sihr (magic) and al-mass (possession) and that it has no benefit or effect in curing other

[4] *Muṣannaf Ibn Abī Shayba*, al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, al-Haythamī mentioned it in *Majma' al-Zawā'id* and said its isnād (chain of narrators) is good.

sicknesses; this is an incorrect understanding regarding Ruqya and it is incumbent upon us to correct this (misunderstanding) such that we benefit from its treatment for all our sicknesses by the permission of Allah – the Most High.

The proof that Ruqya is a general benefit for all sicknesses is His saying, the Most High:

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

"And We send down of the Quran that which is healing and mercy for the believers."[5]

And the saying of the Prophet ﷺ:

إِعْرِضُوا عَلَيَّ رُقَاكُمْ ، لا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ

"Present to me your Ruqyas, there is no harm in using Ruqya so long as there is no Shirk in it."[6]

Likewise, some people think that whenever the cure is achieved by means of treating something with medication, operations and their like, - after they had used Ruqya and supplications - they believe

[5] Sūra al-Isrā' (17):82.

[6] Muslim.

that the Ruqya did not have any benefit, no doubt this is also a mistake.

A clarification of this is that Allah has connected the attainment of things with their means, and the means alone cannot appropriate the obtainment of what is sought, unless Allah decrees its benefit. The greatest means of obtaining the permission (decree of Allah) is through the legislated Ruqya and invocation to Allah; and if the cure is achieved through medicine or operations, we know that this may have also been obtained from the blessings of Ruqya and supplication; and if no cure is achieved, then this does not mean that the Ruqya is without benefit – perhaps the sickness would have intensified, and the Ruqya prevented this.

We must learn how to perform Ruqya in order to benefit from it and benefit others, due to the saying of the Prophet ﷺ:

مَنْ إِسْتَطَاعَ أَنْ يَنْفَعَ أَخَاهُ ، فَلْيَنْفَعْهُ

"Whoever is able to benefit his brother, then let him do so."[7]

[7] Muslim.

Indeed many books, pamphlets and leaflets which talk about Ruqya have increased and their types and content have become diverse, competing in offering the good to the people. For this reason I thought to release this book, *The Legislated Ruqya for You and Your Family*, in a special edition – combining a large font, vowelized (Arabic) letters, various invocations and facilitating the use (of this book) by tracing back the ḥadīths (prophetic narrations) to the books of the Sunna, desiring to deliver this good to every household – in response to the urgent need of mankind for the Ruqya and (Allah's) protection.

This is because of the spread of sicknesses brought about by being distant from Allah, and the lack of fortification (from harm) by utilising the preserved (prophetic) invocations. Indeed, the Prophet ﷺ used to seek refuge for al-Ḥasan and al-Ḥussain as a fortification for them, and his conduct ﷺ is a good example for us.

The Quranic verses and recorded Ruqyas in this book of ours, are from what is established in the Prophetic Sunna, and included in it are the established practices of esteemed exorcists which are

in accordance with the saying of Allah – the Most High:

﴿ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَآءٌ ﴾

"Say: it is for those who believe, a guidance and a cure.'"[8]

Indeed the path to prevention and cure from all sicknesses passes through the following three stages:

1. **Knowing the causes of sickness** to avoid them.
2. **Fortification and protection** - and it is extremely important in the life of the Muslim.
3. **Treatment** - and that is to remove the sickness and treat it after its occurrence.

[8] Sūra al-Fuṣṣilat (41):44.

From the Benefits of Ruqya

From the benefits of ruqya is that:

1. It increases one in closeness to Allah, and in reliance upon Him
2. It cuts off the path of the soothsayers and magicians
3. It is from the actions counted as from the gatherings of remembrance (of Allah)
4. It is the most successful treatment for the sicknesses of this era: from grief, sorrow and anxiety
5. It is an exceeding benefit. The Prophet ﷺ said:

   مَنْ إسْتَطَاعَ أَنْ يَنْفَعَ أَخَاهُ ، فَلْيَنْفَعْهُ

   "Whosoever of you can benefit his brother, then let him do so."

6. It is a Sunna, due to the saying of Ā'isha رضي الله عنها:

   كَانَ إِذَا اشْتَكَى رَسُولُ اللهِ ﷺ رَقَاهُ جِبْرِيلُ

"When the Messenger of Allah ﷺ was sick, Jibrīl performed Ruqya on him."[9]

7. It helps prevent the believer from abandoning the Quran. Ibn al-Qayyim ﷺ said, "(an aspect of) abandoning the Quran is to forsake treating oneself with it and seeking a cure by it."[10]

[9] Muslim.
[10] *Al-Fawā'id*, pg.156.

MANNERS OF THE LEGISLATED RUQYA

1. The Manners of the Practioner (Rāqī)

1. The sincerity of his intention is for Allah, in learning this matter, acting upon it and teaching it
2. Strong certainty of belief in Allah, and true reliance upon Him
3. Fulfilling the aspects of integrity and uprightness in religion and creed
4. One should be certain that the cure is from Allah, and that what he does is only a means from the legislated means and not anything else
5. One takes concern in eating from halal earnings in accordance with the authentic hadīth:

يَمُدُّ يَدَيهِ إِلَى السَّمَاءِ يَارَبِّ – ثَلَاثاً – وَمَطعَمُهُ حَرَامٌ! وَمَشرَبُهُ حَرَامٌ! وَمَلبَسُهُ حَرَامٌ! وَغُذِيَ بِالحَرَامِ! فَأَنَّى يَستَجَابُ لِذَلِك

"(A man) spreads out his hands to the sky (imploring): 'O Lord! O Lord!' - while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully, so how can he be answered!"[11]

6. One should avoid the legislated dangers, be it in speech or actions, and stay away from the supplications that go against the Sharia
7. Seeking out the virtuous times, and the times when supplications are answered
8. Supplicating with verses from the Quran and the relevant established supplications
9. One should be in a pleasing state of purification and cleanliness, and in a place void of what prevents the angels from entering - such as dogs or pictures

[11] Muslim.

10. The recitation of Ruqya is made with humility and reflection, along with the manners and etiquettes of supplication
11. Confidentiality, whenever this work requires delving into private matters – it must be concealed
12. Compassion and mercy with the patient, taking into consideration his/her physical and psychological state
13. Abstaining from the use of harshness during the recitation
14. One should spittle on themself and increase in Allah's remembrance, as he/she may be vulnerable too

2. The Manners of the Patient

1. Certainty that the cure is from Allah ﷻ and that the Ruqya, the practioner or doctor, and medicine are nothing but a means
2. An awareness of the great virtue of the Quran, and that it is a cure for all sicknesses by the permission of Allah
3. One should not confuse the Ruqya with going to the magicians and believing in them
4. Sincerely turning to Allah, placing reliance upon Him, and complete certainty, in His, the Most High's, saying:

﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴾

"And when I am sick it is He who cures me."[12]

5. Repentance from sins, and recognition of shortcomings

[12] Sūra al-Shu'arā' (26):80.

6. Abundant supplication and persistence in seeking the cure
7. Continuety in reciting Ruqya throughout the sickness, and persistence in Allah's remembrance in the morning and evening
8. Increasing in giving charity

CONDITIONS OF THE RUQYA

1. That it is from the noble Quran due to His saying, the Most High:

﴿ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

"And we send down of the Quran that which is a healing and a mercy for the believers."[13]

2. Or it be by the Names and Attributes of Allah. He, the Most High has said:

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ﴾

"And to Allah belongs the best names, so invoke Him by them."[14]

---

[13] Sūra al-'Isrā' (17):82.

[14] Sūra al-A'rāf (7):180.

3. Or it be taken from the pure Sunna, due to the Prophet's ﷺ saying:
اِعْرِضُوا عَلَيَّ رُقَاكُمْ ، ...لا بَأْس بِالرُّقَى مَا لَمْ يَكُنْ فِيها شِرْك
"Present to me your Ruqyas, there is no harm in the Ruqya so long as there is no Shirk in it."

4. That it is in the Arabic language. Ibn Ḥajr said in *Fat'ḥ al-Bārī*: "The scholars agree to the permissibility of Ruqya when it meets three conditions:
    a. That it is with the speech of Allah, the Most High, or with His Names and Attributes
    b. It is in the Arabic language
    c. That it be discernable and distinguishable[15]

[15] Al-Bukhārī.

THE METHOD OF TREATMENT WITH RUQYA

1. Direct Ruqya, blowing upon the place of pain, and placing the hand on it – except in the case of a foreign woman[16] due to the ḥadīth of Ā'isha ﵂:

عن عائشة رضي الله عنها: أَنَّ النَّبِي ﷺ كَانَ يَنفثُ عَلَى نَفسِهِ – فِي المَرْضِ الَّذِي مَاتَ فِيهِ – بِالمُعَوِّذَاتِ فَلَمَّا ثقل كُنتُ أَنفثُ عَلَيهِ بِهِنَّ وَأَمسَحُ بِيَدِهِ نَفسَهُ لِبركتِهَا

قال معمر: فسألت الزهري كيف ينفث؟ قال: كان ينفث على يديه ثم يمسح بهما وجهه

"In his last sickness, the Prophet ﷺ used to spittle (into his cupped hands) and recite Al-Mu'awwidhatayn (Sūras al-Falaq and al-Nās) and then wipe over his body. But when his illness aggravated, I (Ā'isha) used to recite

[16] [TN] i.e. the woman who is not directly related to the male practitioner, whereby physical contact is forbidden.

them over him and pass his own hands over his body for its blessing."

Ma'mar asked Al-Zuhrī: "How did he use to spittle?" He said, "He used spittle into his hands and then pass them over his face."[17]

2. The Ruqya is with pure water, the water of Zamzam, or olive oil - for consuming or rubbing[18]
3. Listening to (appropriate) verses of Ruqya with attention, humility and invocation of the heart
4. It is recommended to repeat some chapters of the Quran and verses, like:
   - al-Fātiha (1)
   - *Āya al-Kursī* (2:255)
   - al-Ikhlās (112)
   - al-Mu'awwidhatayn (Sūras al-Falaq [113] and al-Nās [114]) and other (appropriate) verses and supplications.

---

[17] Al-Bukhārī and Muslim.

[18] *Al-Fatāwā al-Dhahabiyya* (pg39-40).

The Prophet ﷺ cupped his palms together (after reciting) and spittled in them both three times, and wiped what he could of his whole body.

CAUSES OF SICKNESS

1. Deficiency in Allah's remembrance and lack of (seeking) protection with what is established in the Quran and Sunna
2. The spreading of envy, magic and evil eye between the people.
3. A person wronging the jinn and harming them in their place of residence – like pouring hot water (on a spot) without mentioning Allah ﷻ or urinating in holes
4. Extreme and sudden fear, extreme anger, or extreme sadness and happiness
5. The multiple motives for the Jinn and Shayāṭīn showing up in the houses and overpowering its inhabitants, and that is because of the presence of things which prevent the angels entering - such as dogs and pictures - especially sculptures and dishes that contain obscenities, missing the prayers and engaging in (lowly) desires

6. Undressing completely without mentioning the name of Allah, as in the ḥadīth of the Prophet ﷺ:

   ستر ما بين أعين الجن و عورات بني آدم إذا وضعوا ثيابهم أن يقولوا : بسم الله

   "A cover is placed between the eyes of the jinn and the awrah of the children of Adam when they take off their clothes saying: '*Bismillah* (In the name of Allah)'."[19]

7. Not praying the nawāfil (optional) or the sunan (recommended) prayers in the house. Ibn Umar ﷺ said: The Messenger of Allah ﷺ said:

   اجعلوا في بيوتكم من صلاتكم , لا تتخذوها قبورا

   "Offer some of your prayers at home, and do not take them as graves."[20]

   Imam al-Nawawī said: "(this is in order) to bless the house by it, allow mercy to descend upon it along with the angels, and to ward off the devils..."

---

[19] Al-Ṭabarānī in *al-Awsaṭ*.

[20] Al-Bukhārī and Muslim.

Guidance Surrounding Some of the Symptoms

Some people have symptoms of sicknesses that prompt them to take the means of treatment, such as:

- Bodily pain
- Disturbing reoccurring dreams – like frequent laughter, crying and shouting in the dream, and moaning and grinding the teeth during sleep
- The person gets confused in his verbal and physical behaviour

And it is known that the presence of these symptoms does not mean that it is an affliction of possession. It could be a genuine sickness or imaginary – however the suspicion and experiences of any of these things generally point to the need of treatment, and legislated Ruqya in particular. This is because it is a cure and fortification by the permission of Allah, the Most High. So put your reliance on Allah and do not go to the witches and

sorcerers, for indeed they will not increase you in anything except in delusion; and make for yourself a daily portion (of reading) the Book of Allah the Most High.

PREVENTIONS OF THE CURE

1. Hastiness in seeking the cure
2. Using the Ruqya as an experiment, without believing in its benefits
3. Going to the sorcerers, witches and the soothsayers – and perhaps it is by their (cunning) ways that some of the sickness is hidden (and appears to have disappeared), as a test from Allah
4. Lack of continuation in repentance, reciting portions (from the Quran), nor preserving the two. Allah, the Most High, has said:

﴿ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ﴾

"...but when We remove from him his affliction, he continues [in his disobedience] as if he had never called

upon Us to [remove] an affliction that touched him."[21]

[21] Ṣūra Yūnus (10):12.

Methods of Fortification and Prevention

1. Preserving (the limits of) Allah. The Prophet ﷺ said to Ibn 'Abbās:

   يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ

   "O young man! I will teach you some words: preserve (the limits of) Allah and He will preserve you..."[22]

2. Reliance on Allah along with taking the preventative measures
3. Safeguarding the invocations, reciting portions from the Quran, and Prophetic supplications in the morning, evening, and in all the relevant situations, such as:

   بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

[22] Al-Tirmidhī; he graded it authentic.

Bismillah-hilladhi lā yadurru ma'as-mihi shay'un fil-arḍi wa lā fis-samā'i, wa huwas-samī'ul-'alīm.

In the name of Allah, with Whose Name nothing is harmed on the earth nor in the heavens, and He is the All-Hearing, the All-Knowing. (Three times in the morning and evening.)[23]

And saying:

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِن شَرِّ مَا خَلَقَ

A'ūdhu bi kalimātillahit-tāmāt min sharri mā khalaqa.

"I seek refuge with the perfect words of Allah from the evil of what He has created."[24]

4. The recitation of Sūra al-Baqarah á due to the saying of the Messenger of Allah ﷺ:

اقْرَأُوا سورة الْبَقَرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَة

[23] Aḥmad.

[24] Muslim.

"Read Sūra al-Baqara, for to hold onto it is a blessing, abandoning it is a regret, and the sorcerers are unable to (memorise) it."[25]

5. The recitation of *Âya al-Kursī* (2:255) before sleeping
6. The recitation of the Mu'awwidhatayn (al-Falaq [113] and al-Nās [114]), due to his ﷺ saying:

إِذَا أَوَى أَحَدُكُم لِفِرَاشِهِ يَنْفِثُ فِيْ كَفَيْهِ بِـ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ الْمُعَوِّذَتَيْنِ جَمِيْعًا...إلخ

"When one of you retires to bed let him spittle in his palms with '*Qul huwallahu Aḥad*' (Sūra al-Ikhlās) and the Mu'awidhatayn together"...[26]

7. Sleeping in a state of purity, and saying:

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[25] Muslim.

[26] Al-Bukhārī.

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَ بِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِين.

Bismika rabbi wada'tu janbī wa bika arfa'uhu; fa in amsakta nafsī farḥamhā wa in arsaltahā faḥfazhā bimā taḥfazu bihi 'ibādakas-ṣāliḥin.

In the name of my Lord, I lay to sleep and I awake, so if You take my soul then have mercy on it and if You release it then preserve it by that which You preserve Your righteous slaves."[27]

8. Eating seven ajwah dates in the morning, due to the Prophet's ﷺ saying:

من تصبّح بسبع تمرات عجوة لم يضره في ذلك اليوم سم ولاسحر

"Whoever eats seven ajwa dates in the morning, then no poison or sihr will harm him that day."[28]

And in the hadīth of Muslim with the explanation of Imam al-Nawawī:

---

[27] Al-Bukhārī.

[28] Agreed upon.

من أكل سبع تمرات مما بين لابتيها حين يصبح لم يضره سم حتى يمسي

"Whoever ate seven dates from (the land situated) between these two lava plains in the morning, no poison will harm him until it is evening."[29]

His eminence, Shaykh 'Abdul-Azīz ibn Bāz ﷺ said that this also applies to whoever eats seven dates from other than the dates of Madinah.

9. Saying 'bismillah' (in the name of Allah) in the beginning of all actions. The Prophet ﷺ said:

كل أمر ذي بال لايبدأ فيه بـ"بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ" فهو أقطع

"Every important matter which is not begun by saying '*bismillāhir-raḥmānir-raḥīm*' is cut off (from blessing)."[30]

10. When leaving the house to say as in the ḥadīth:

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[29] Muslim.

[30] Al-Nawawī declared it ḥasan in *al-Adhkār*.

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

Allahumma innī a'ūdhu bika an adilla aw aḍalla aw azilla aw azalla aw aẓlima aw aẓlama aw ajhala aw yujhala 'alayya.

"O Allah, I seek refuge in You lest I should stray or be led astray, slip or be made to slip, oppress or be oppressed, behave foolishly or be made to behave foolishly."[31]

And in the narration of Anas ﷺ:

بِسْمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

"He who says upon leaving his house: *Bismillāhi tawakkaltu 'alal-lahi, lā ḥawla wa lā quwwata illa billāh.* (In the name of Allah — I have put my trust in Allah, there is no strength or power except with Allah). It is said to him: 'All requirements have been met for you, you have been protected, and you have been guided'; the devil turns away from him and says to another devil: 'What can you

[31] Abū Dāwūd.

do with a man who has been guided, who is satiated, and who has been protected?'"[32]

11. When entering the house one says, as in the narration of Anas ﷺ:

بِسْمِ اللهِ وَلَجْنَا وَبِسْمِ اللهِ خَرَجْنَا وَعَلَى رَبِّنَا تَوَكَّلْنَا

Bismillāh walaj-nā wa bismillāhi kharajnā wa 'alā rabbinā tawakkal-nā.

"In the name of Allah we enter and in the name of Allah we leave, and upon our Lord we place our trust."[33]

- then let him greet his people; or as in Ṣaḥīḥ Muslim:

إذا دخل الرجل بيته فذكر الله عند دخزله و عند طعامه قال الشيطان: لا مبيت و لا عشاء

"When a man enters his home and mentions Allah on his entering and when eating, Shaytān says: 'No place of rest and no dinner.'"[34]

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[32] Al-Tirmidhī.

[33] Abū Dāwūd.

[34] Muslim.

12. Concealing good things which you fear could invoke the evil eye – especially women and children on happy occasions when they are beautified and in adornment, and are exposed to the evil eye.[35]
13. Supplicating for blessings by the one who fears that he may afflict someone (with the evil eye), due to the saying of the Prophet ﷺ in a hadīth narrated by Abū Umāma ibn Sahl:

    إذا رأى أحدكم شيئاً يعجبه فليبرّك...

    "When one of you sees something that amazes him, let him invoke blessings..."[36]

14. Not spending the night alone except when compelled, but with the remembrance of Allah
15. Not indulging in fantasies
16. Seeking protection and preservation for young children. Indeed the Prophet ﷺ used to seek refuge for al-Ḥasan and al-Ḥussain, with the words:

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[35] *Sharḥ as-Sunna* of al-Baghawī; see *Za'd al-Ma'ād* (159/4).

[36] *Mustadrak* of al-Ḥākim.

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

U'idhukumā bi kalimātillahit-tāmati min kulli shaytānin wa hāmmatin wa min kulli 'aynin lāmmatin.

"I seek protection for you both in the perfect words of Allah from every shaytān, vermin and every evil eye."[37]

17. Saying a hundred times (in the morning):

لا إله إلا الله وحده لا شريك له

Lā ilāha illallah, waḥdahu lā sharīka lahu.

"There is no deity worthy of worship except Allah Alone who has no partners."

As is mentioned in the ḥadīth: "...For him (who does so) is a shelter from the shaytān..."[38]

18. Reciting the following ten verses of Sūra al-Baqara, due to the narration of Ibn Mas'ūd ﷺ, and it has the ruling of a ḥadīth of the Messenger of Allah ﷺ. He said:

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[37] Al-Bukhārī.

[38] Al-Bukhārī.

من قرأ عشر آيات من سورة البقرة في ليلة لم يدخل ذلك البيت شيطان تلك الليلة حتى يصبح, أربعا من أولها, و آية الكرسي, و آيتان بعدها, و ثلاث آيات خواتيمها – أولها ﴿لله ما في السماوات﴾... و في رواتة: لم يقربه و لا أهله يومئذ شيطان و لا شيء يكرهه و لا يقرأن على مجنون إلا أفاق

"Whoever recites ten verses from Sūra al-Baqara in a night, then shaytān will not enter the house that night until morning approaches: four from its beginning (1-4), Āya al-Kursī and the two verses after it (255-257), and the three verses at the end (284-286) – the first of which is; **'And to Him belongs whatsoever is in the Heavens...'"** - And in one narration-: "neither shaytān or anything that he dislikes will come near him nor his family that day, and it (al-Baqara) is not recited upon a madman except that he comes to (he will recover from his illness)."[39]

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[39] Al-Dārimī and al-Tabarānī in *al-Kabīr*; al-Haythamī said in *al-Majma'*, that the narrators (in the chain) are upright.

Firstly: The Ruqya from the Noble Quran

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝
مَٰلِكِ يَوْمِ ٱلدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝
ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴾

Bismillāhir-raḥmānir-raḥīm. Al-ḥamdu lillāhi rabbil ʻālamīn. Ar-raḥmānir-raḥīm. Māliki yawmid-dīn. Iyyāka naʻbudu wa iyyāka nastaʻīn. Ih-dinās-sirātal mustaqīm; ṣirāṭal-ladhīna anʻamta ʻalayhim; ghayril-maghḍūbi ʻalayhim walad-dāllīn.

"In the name of Allah, the Entirely Merciful, the Especially Merciful. [All] praise is [due] to Allah, Lord of

the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You (alone) we worship and You (alone) we ask for help. Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray."[40]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ الٓمٓ ۝ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۝ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ۝ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

Bismillāhir-raḥmānir-raḥīm. Alif. Lām. Mīm. Dhālikal-kitābu lā rayba fīhi; hudāl-lil-muttaqīn; alladhīna yu'minūna bil-ghaybi wa

[40] Sūra al-Fātiha (1): 1-7.

yuqīmūnaṣ-ṣalāta wa mimmā razaqnāhum yunfiqūn; walladhīna yu'minūna bimā unzila ilayka wa mā unzila min qablika, wa bil-ākhirati hum yūqinūn; ūlā'ika 'alā hudām-mir-rabbihim wa ūlā'ika humūl-muflihūn.

"In the name of Allah, the Entirely Merciful, the Especially Merciful. Alif, Lām, Mīm. This is the Book about which there is no doubt, a guidance for those conscious of Allah - Who believe in the unseen, establish prayer, and spend out of what We have provided for them, And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful."[41]

﴿ وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ۝ إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ

[41] Sūra al-Baqara (2): 1-5.

ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَا
وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصۡرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ
ٱلۡمُسَخَّرِ بَيۡنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ﴾

Wa ilāhukum ilāhun-wāḥid, lā ilāha illā huwar-raḥmānur-raḥīm. Innafī khalqis-samāwāti wal-ardi wakhtilāfil-layli wan-nahāri wal-fulkilatī tajrī fīl-baḥri bimā yanfa'un-nāsa wa mā anzalallāhu minas-samā'i mim-mā'in fa aḥyā bihil-arda ba'da mawtihā wa bath-tha fihā min kulli dābbatin-wa tasrīfir-riyāḥi was-saḥābil-musakh-khari baynas-samā'i wal-ardi la-āyātil-liqawmin ya'qilūn.

"And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the

earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason."[42]

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ • لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ¤ ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ

[42] Sūra al-Baqara (2): 163-164.

Al-Rugya Al-Shariah

إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ
يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴾

Allāhu lā ilāha illa huwal-ḥayyul-qayyūm; lā ta'khudhu-hu sinātun-wa lā nawmu; lahu mā fis samāwāti wa mā fil ardi; man dhalladhī yashfa'u 'indahu ilā bi-idhnihi; ya'lamū mā baynā aydīhim wa mā khalfahum; wa lā yuḥīṭūna bi shay'im-min 'ilmihi illā bimā shā'; wasi'a kursīyyuhus-samāwāti wal-ardi; wa lā ya'ūduhu ḥifzuhumā wa huwal-'alīyyul-'aẓīm. Lā ikrāha fid-dīn; qad tabayyanar-rushdu minal-ghay, faman yakfur bit-tāghūti wa yu'min billāhi faqadistamsaka bil-'urwatil wuthqā lān-fiṣāma lahā, wallāhu samī'un-'alīm. Allāhu walīy-yulladhīna āmanū yukhrijuhum minaẓ-ẓulumāti ilān-nūr, walladhīna kafarū awliyā'uhumut ṭāghutu yukhrijūnahum minan-nūri ilāẓ-ẓulumāt, ūlā'ika as-ḥābun-nāri hum fīhā khālidūn.

"Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in

the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī (footstool) extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Tāghūt (what is worshipped besides Allah) and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Tāghūt. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein."[43]

﴿ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ

[43] Sūra al-Baqarah (2):255-257

Al-Ruqya Al-Shariah

قَدِيرٌ ۝ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟
سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ۝ لَا
يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ
مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ
وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا
فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴾

Lillāhi mā fis-samāwāti wa mā fil-ardi; wa in tubdū mā fī anfusikum aw tukhfūhu yuḥāsibkum bihillāh, fayaghfiru liman yashā'u wa yu'adh-dhibu man-yashā', wallāhu 'alā kulli shay'in

qadīr. Āmanar-rasūlu bimā unzila ilayhi min rabihi wal-mu'minūn. Kullun āmana billāhi wa malā'ikatihi wa kutubihi wa rusulihi, lā nufarriqu bayna aḥadim-min rusulihi; wa qālū sami'nā wa ata'nā, ghufrānaka rabbanā wa ilaykal-masīr. Lā yukallifullāhu nafsan illā wus'ahā, lahā mā kasabat wa 'alayhā māktasabat; rabbanā lā tu'ākhidhnā in-nasīnā aw akhta'nā; rabbanā wa lā taḥmil 'alaynā iṣran kamā ḥamaltahu 'alāl-ladhīna min qablinā; rabbanā walā tuḥammilnā mā lā ṭāqata lanā bihi; wa'fu 'annā waghfir lanā warḥamnā; anta mawlānā fanṣurnā 'alāl qawmil kāfirīn.

"To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent. The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], 'We make no distinction between any of His messengers.' And they say, 'We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination.' Allah does not charge a soul except [with

that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. 'Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.'"[44]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ الٓمٓ ۝ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۝ نَزَّلَ
عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۝ مِن قَبْلُ هُدًى لِّلنَّاسِ
وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ لَهُمْ
عَذَابٌ شَدِيدٌ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ۝ إِنَّ ٱللَّهَ لَا

[44] Sūra al-Baqara (2):284-286.

تَخْفَىٰ عَلَيْهِ شَيْءٌ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ ۝ هُوَ ٱلَّذِي يُصَوِّرُكُمْ فِي ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

Bismillāhir-rahmānir-raḥīm. Alif. Lām. Mīm. Allāhu lā ilāha ila huwal-ḥayyul-qayyūm. Nazzala 'alaykal-kitāba bil-ḥaqqi muṣaddiqan limā bayna yadayhi wa anzalat-tawrāta wal-injīl. Min qablu hudā lin-nāsi wa anzalal-furqān. Innal-ladhīna kafarū bi āyātillāhi lahum 'adhābun shadīd; wallāhu 'azīzun dhun-tiqām. Innal-lāha lā yakhfā alayhi shay'un fil-ardi wa lā fis-samā'i. Huwal-ladhī yusawwirukum fil-arḥāmi kayfa yashā'u. Lā ilāha illā huwal-'azīzul-ḥakīm.

"Alif, Lām, Mīm. Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence. He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who

disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution. Indeed, from Allah nothing is hidden in the earth nor in the heaven. It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise."[45]

﴿ شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

Shahidallāhu annahu lā ilāha illā huwa wal-malā'ikatu wa ulul-'ilmi qā'imam bil-qisṭ. Lā ilāha illā huwal-'azīzul-ḥakīm.

"Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise."[46]

[45] Sūra Āl Imrān (3): 1-6.

[46] Sūra Āl Imrān (3):18.

﴿ قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ تُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ﴾

Qulillāhumma mālikal-mulki tu'tīl-mulka man tashā'u wa tanzi'ul-mulka mimman tashā'u wa tu'izzu man tashā'u wa tudhillu man tashā'u bi yadikal-khayr; innaka 'alā kulli shay'in qadīr. Tūlijul-layla fin-nahāri wa tūlijun-nahāra fil-layl wa tukhrijul-ḥayya minal-mayyiti wa tukhrijul-mayyita minal ḥayyi, wa tarzuqu man tashā'u bighayri ḥisāb.

"Say, 'O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all]

good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.'"[47]

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴾

Allāhu lā ilāha illā huwa layajma'annakum ilā yawmil-qiyāmati lā rayba fīhi, wa man aṣdaqu minallāhu ḥadītha.

"Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement."[48]

﴿ إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ

[47] Ṣūra Āl Imrān (3):26-27.
[48] Ṣūra al-Nisā' (4): 87.

يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ
بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝
ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ
ٱلْمُعْتَدِينَ ۝ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ
إِصْلَٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ
مِّنَ ٱلْمُحْسِنِينَ ﴾

Inna rabbakumullāhul-ladhī khalaqas-samāwāti wal-arda fi-sittati ayyāmin thummastawā ʻalal-ʻarshi yughshīl-laylan-nahāra yaṭlubu-hu ḥathītha wash-shamsa wal-qamara wan-nujūma musakharātin bi-amrih, a-lā lahul-khalqu wal-amru; tabārakallāhu rabbul ʻalamīn. Udʻū rabbakum taḍarruʻan wa khufyatun. Innahu lā yuḥibbul-muʻtadīn. Wa lā tufsidū fil-ardi baʻda iṣlāḥihā wadʻūhu khawfan wa ṭamaʻan; inna raḥmatallāhi qarībun-minal-muḥsinīn.

"Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds. Call upon your Lord in humility and privately; indeed, He does not like transgressors. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good."[49]

﴿ هَـٰذَا بَلَـٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَـٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴾

Hādha balāghun lin-nāsi wa liyundhirū bihi wa liya'lamū annamā huwa ilāhun wāḥidun wa liyadh-dhakkara ulul-albāb.

"This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He

[49] Sūra al-A'rāf (7): 54-56.

is but one God and that those of understanding will be reminded."[50]

﴿ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ۝ وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴾

Wa qul ja'al-ḥaqqu wa zahaqal-bāṭilu; innal-bāṭila kāna zahūqā. Wa nu-nazzilu minal-qur'āni mā huwa shifā'un wa raḥmatul-lil-mu'minīna wa lā yazīduẓ-ẓālimīna illā khasārā.

"And say, 'Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.' And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."[51]

[50] Sūra Ibrāhīm (14):52.

[51] Sūra al-Isrā' (17): 81-82.

﴿ وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴾

Wa law lā idh dakhalta jannataka qulta mā-shā'allāhu la qūwata illā billāhi, in tarani ana aqalla minka mālān wa waladā.

"And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah?' Although you see me less than you in wealth and children."[52]

﴿ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ۝ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴾

Qulnā yā nāru kūnī bardan wa salāman 'alā ibrāhīm; wa arādū bihī kaydan faja'alnāhumul-akhsarīn.

[52] Sūra al-Kahf (18):39.

"Allah said, 'O fire, be coolness and safety upon Abraham.' And they wanted to harm him, but we made them the worst losers."[53]

﴿ وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ۝ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴾

Wa qul rabbī a'ūdhu bika min hamazātish-shayāṭīn. Wa a'ūdhu bika rabbī an yaḥḍurūn.

"And say: 'My Lord! I seek Refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek Refuge with you, My Lord! Lest they may attend (or come near) me.'"[54]

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ۝ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا

[53] Sūra al-Anbiyā' (21):69-70.

[54] Sūra al-Mu'minūn (23):97-98.

ءَاخَرَ لَا بُرۡهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ
إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَـٰفِرُونَ ۝ وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ
وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ۞

A-faḥasib-tum annamā khalaqnākum ʿabathan wa annakum ilaynā lā turjaʿūn. Fataʿālāllāhul-malikul-ḥaqq. Lā ilāha illā huwa rabbul-ʿarshil-karīm. Wa man yadʿu maʿallāhi ilāhān ākhara lā burhāna lahu bihī fa-innamā ḥisābuhu ʿinda rabbihī; innahu lā yufliḥul-kāfirūn. Wa qul rabbigh-fir warḥam wa anta khayrur-rāḥimīn.

"Then did you think that We created you uselessly and that to Us you would not be returned? So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne. And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed. And, [O Muhammad], say, 'My Lord, forgive and have mercy, and You are the best of the merciful.'"[55]

[55] Sūra al-Mu'minūn (23):115-118.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ وَالصَّافَّاتِ صَفًّا ۝ فَالزَّاجِرَاتِ زَجْرًا ۝ فَالتَّالِيَاتِ ذِكْرًا ۝ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ۝ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ۝ وَحِفْظًا مِن كُلِّ شَيْطَانٍ مَّارِدٍ • لَّا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۝ دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴾

Bismillāhir-raḥmānir-raḥim. Was-sāffāti saffā. Faz-zājirāti zajrā. Fat-tāliyāti dhikrā. Inna ilāhakum la-wāḥid. Rabbus-samāwāti wal-arḍi wa mā baynahumā wa rabbul-mashāriq. Innā zayyanas-samā'ad-dunyā bi-zīnatinnil-kawākib. Wa ḥifẓān min kulli shayṭānim-mārid. Lā yassamma'ūna ilāl-mala'il-'alā wa yuqdhafūna min kulli jānib; duḥūran; wa lahum-'adhābun

wāsib; illā man khatifal-khatfata fa-atba'ahu shihābun thāqib.

"By those [angels] lined up in rows; And those who drive [the clouds]; And those who recite the message. Indeed, your God is One, Lord of the heavens and the earth and that between them and Lord of the sunrises. Indeed, We have adorned the nearest heaven with an adornment of stars; And as protection against every rebellious devil; [So] they may not listen to the exalted assembly [of angels] and are pelted from every side, Repelled; and for them is a constant punishment, Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness]."[56]

﴿ إِنَّ شَجَرَتَ ٱلزَّقُّومِ ۝ طَعَامُ ٱلْأَثِيمِ ۝ كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ۝ كَغَلْىِ ٱلْحَمِيمِ ۝ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ۝ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ

[56] Sūra al-Ṣāffāt (37): 1-10.

عَذَابِ ٱلْحَمِيمِ ۝ ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۝

إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ﴾

Inna shajarataz-zaqqūm; ṭa'āmul-athīm. Kal-muhli yaghlī fil-buṭūn; ka-ghalyil-ḥamīm. Khudhūhu fa'tilūhu ilā sawā'il-jaḥīm. Thumma ṣubbū fawqa ra'sihi min 'adhābil-ḥamīm. Dhuq innaka antal-'azīzul-karīm. Inna hādhā mā kuntum bihi tamtarūn.

"Indeed, the tree of zaqqūm; Is food for the sinful. Like murky oil, it boils within bellies; Like the boiling of scalding water. [It will be commanded], 'Seize him and drag him into the midst of the Hellfire; Then pour over his head from the torment of scalding water.', 'Taste! Indeed, you are the honoured, the noble! Indeed, this is what you used to dispute.'"[57]

﴿ يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ

لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ۝ وَمَن

[57] Ṣūra al-Dukhān (44):43-50.

لَا يُجِبْ دَاعِيَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ
لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴾

Yā qawmanā ajībū dā'iyallāhi wa āminū bihī yaghfir lakum min dhunūbikum wa yujirkum min 'adhābin alīm. Wa man lā yujib dā'iyallāhi falaysa bimu'jizin fil-ardi wa laysa lahu min dūnihī awliyā'u. Ulā'ika fi dalālin mubīn.

"O our people, respond to the Caller (Messenger) of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment."[58]

﴿ سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ۝ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ۝ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن
تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا

[58] Sūra al-Aḥqāf (46):31-32.

تَنفُذُوا۟ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ۝ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴾

Sanaf-rughu lakum ayyuhath-thaqalān. Fabi ayyi ālā'i rabbikumā tukadh-dhibān; yā ma'sharal-jinni wal-insi in-istata'tum an tanfudhū min aqṭāris-samāwāti wal-ardi fānfudhū; lā tanfudhūna illā bi-sulṭān. Fabi ayyi ālā'i rabbikumā tukadh-dhibān.

"We will attend to you, O prominent beings. So which of the favours of your Lord would you deny? O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]. So which of the favours of your Lord would you deny?"[59]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

﴿ سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ

[59] Sūra al-Raḥmān (55):31-34.

أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن
يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ
فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ
ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ
فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ۝ وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ
ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ
ٱلنَّارِ ﴾

Bismillāhir-raḥmānir-raḥīm. Sabbaha lillāhi mā fis-samāwāti wa mā fil-arḍi wa huwal-'azīzul-ḥakīm. Huwalladhī akhrajalladhīna kafarū min ahlil-kitābi min diyārihim li-awwalil-ḥashri; mā ẓanantum an-yakhrujū; wa ẓannū annahum māni'atuhum ḥuṣūnuhum minallāhi fa-atāhumullāhu min ḥaythu lam yaḥtasibū wa qadhafa fī qulūbihimur-ru'b; yukhribūna buyūtahum bi-aydīhim wa aydī al-mu'minīna

f'atabirū yā ulil abṣār. wa law lā an kataballāhu 'alayhimul-jalā'a la'adh-dhabahum fid-dunyā wa lahum fil-ākhirati 'adhābun-nār.

"Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise. It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision. And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire."[60]

﴿ لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا

[60] Sūra al-Ḥashr (59):1-3.

لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۝ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ
إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ
۝ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ
ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ
ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴾

Law anzalnā hādhāl-qur'āna 'alā jabalil-lara-aytahu khāshi'am-mutasaddi'am min khashya-tillāh; Wa tilkal-amthālu nadribuhā lin-nāsi la'allahum yatafakarūn. Huwallāhul-ladhī lā ilāha illā huwa; 'ālimul-ghaybi wash-shahādati; huwar-rahmānur-rahīm. Huwallāhul-ladhī lā ilāha illā huwal-malikul-quddūsus-salāmul-mu'minul- muhayminul- 'azīzul-jabbārul-

mutakabbir; subḥānallāhi 'ammā yushrikūn. Huwallāhul-khāliqul-bāri'ul-muṣawwiru; lahul-asmā'ul-ḥusnā; yusabbihu lahu mā fis-samāwāti wal-arḍi; wa huwal-'azīzul-ḥakīm.

"If We had sent down this Quran upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise."[61]

﴿ وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ﴾

Wa annahu ta'ālā jaddu rabbinā mā-attakhadha ṣāḥibatan wa lā waladā.

[61] Sūra al-Ḥashr (59):21-24.

"And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son."[62]

﴿ وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ۘ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَـٰلَمِينَ ﴾

Wa in-yakādul-ladhīna kafarū layuzliqūnaka bi-absārihim lamma sami'udh-dhikra wa yaqūlūna innahu la-majnūn; wa mā huwa illā dhikrul-lil-'ālamīn.

"And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, 'Indeed, he is mad.' But it is not except a reminder to the worlds."[63]

﴿ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ

[62] Sūra al-Jinn (72):3.

[63] Sūra al-Qalam (68):51-52.

ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴾

Wat-taba'ū mā tatlūsh-shayātīnu 'alā mulki sulaymān; wa mā kafara sulaymānu wa lākinnash-shayātīna kafarū yu'allimūnān-nāsas-siḥra wa mā unzila 'alāl-malakayni bi bābila hārūta wa mārūt; wa mā yu'allimāni min aḥadin ḥattā yaqūlā innamā naḥnu fitnatun falā takfur; fayata'allamūna minhumā mā yufarriqūna bihī baynal-mar'i wa zawjih; wa mā

hum bi-dārrīna bihī min aḥadin illā bi-idhnillāh; wa yata'allamūna mā yaḍurrahum wa lā yanfa'uhum wa laqad-'alimū laman-ishtarāhu mā lahu fil-ākhirati min khalāq; wa labi'sa mā sharaw bihī anfusahum law kānū ya'lamūn.

"And they followed [instead] what the devils had recited during the reign of Solomon. It was not Sulaimān who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārut and Mārut. But the two angels do not teach anyone unless they say, 'We are a trial, so do not disbelieve [by practicing magic].' And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew."[64]

[64] Ṣūra al-Baqara (2):102.

﴿ ۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ۝ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ۝ وَأُلْقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ۝ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ۝ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴾

Wa awḥaynā ilā mūsā an alqi 'asāk; fa idhā hiya talqafu mā ya'fiqūn; fa waqa'al-ḥaqqu wa batala mā kānū ya'malūn; fa ghulibū hunā lika wanqalabū sāghirīn; wa ulqiyas-saḥaratu sājidīn. Qālū āmannā birabbil-'alamīn. Rabbi mūsā wa hārūn.

"And We inspired to Moses, 'Throw your staff,' and at once it devoured what they were falsifying. So the truth was established, and abolished was what they were doing. And Pharaoh and his people were overcome right there and became debased. And the magicians fell down in prostration [to Allah]. They said, 'We have believed in

the Lord of the worlds. The Lord of Aaron and Moses.'"[65]

﴿ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ۝ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴾

Fa lammā alqaw qāla mūsā mā ji'tum bihis-siḥru; innallāha sa-yubṭiluhu; innallāha lā yuṣlihu 'amalal-mufsidīn; wa yuḥiqqullāhul-ḥaqqa bi kalimātihi wa law karihal-mujrimūn.

"And when they had thrown, Moses said, 'What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters. And Allah will establish the truth by His words, even if the criminals dislike it.'"[66]

[65] Sūra al-A'rāf (7): 117-122.

[66] Sūra Yūnus (10):81-82.

﴿ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴾

Wa alqi mā fī yamīnika talqaf mā sana'ū; innamā ṣana'ū kaydu sāḥirin; wa lā yufliḥus-sāḥiru ḥaythu atā.

"And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."[67]

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴾

Yā ayyuhān-nāsu qad jā'atkum maw'iẓatun min rabbikum wa shifā'un limā fiṣ-ṣudūri wa hudā wa raḥmatul-lil-mu'minīn.

[67] Sūra Ṭā-Hā (20):69.

"O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers."[68]

﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴾

Wa idhā mariḍtu fa huwa yashfini.

"And when I am ill, it is He who cures me."[69]

﴿ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ ﴾

Qul huwa lil-ladhīna āmanū hudān wa shifā'an.

"Say, 'It is, for those who believe, a guidance and cure.'"[70]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴾

[68] Sūra Yūnus (10):57.
[69] Sūra al-Shu'arā' (26):80.
[70] Sūra al-Fuṣṣilat (41):44.

Bismillāhir-raḥmānir-raḥīm. Qul huwallāhu aḥad; allāhuṣ-ṣamad; lam yalid wa lam yūlad; wa lam yakullahu kufuwan aḥad.

"Say: He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."[71]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝ مِن شَرِّ مَا خَلَقَ ۝ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ۝ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

Bismillāhir-raḥmānir-raḥīm. Qul a'ūdhu bi rabbil-falaq; min sharri mā khalaq; wa min sharri ghāsiqin idhā waqab; wa min sharrin-naffāthāti fil-'uqad; wa min sharri ḥāsidin idhā ḥasad.

[71] Sūra al-Ikhlās (112).

"Say: I seek refuge in the Lord of daybreak, From the evil of that which He created; And from the evil of darkness when it settles; And from the evil of the blowers in knots; And from the evil of an envier when he envies."[72]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝ مَلِكِ ٱلنَّاسِ ۝ إِلَٰهِ ٱلنَّاسِ ۝ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴾

Bismillāhir-raḥmānir-raḥīm. Qul a'ūdhu birabbin-nās; malikin-nās; ilāhin-nās; min sharril-waswāsil-khannās; alladhī yuwaswisu fī sudūrin-nās; minal-jinnati wan-nās.

"Say: I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers [evil]

[72] Sūra al-Falaq (113).

into the breasts of mankind - From among the jinn and mankind."[73]

[73] Sūra an-Nās (114).

Secondly: The Ruqya from the Honourable Prophetic Narrations

بِسْمِ اللهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ ، وَمِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللهُ يِشْفِيْكَ ، بِسْمِ اللهِ أَرْقِيْكَ

Bismillāhi arqīka, min kulli shay'in yu'dhīka, wa min sharri kulli nafsin aw 'ayni ḥāsidin; allāhu yashfika, bismillāhi arqīka.

"In the name of Allah, I seek cure for you from every harmful thing to you, and from the evil of every person or eye of the envier. May Allah cure you. In the name of Allah I seek cure for you."[74]

أَسْأَلُ اللهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَشْفِيْكَ

(سبع مرات)

[74] Muslim.

As'alallāhal-azīma, rabbal arshil-'azīmi, an-yashfika.

"I ask Allah, the Almighty, Lord of the Mighty Throne, to cure you."[75] (Repeat seven times)

The sick person should place his hand on his body on the site of the pain and say:

بِسْمِ اللهِ (ثلاثاً، ثم يقول): أَعُوذُ بِعِزَّةِ اللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (سبع مرات)

Bismillāh (x3). A'ūdhu bi 'izzatillāhi wa qudratihi min sharri mā ajidu wa uḥādhiru (x7).

"In the name of Allah (repeat thrice); I seek refuge in the Might of Allah and His Power, from the evil of what I find and I fear."[76] (seven times)

[75] Al-Tirmidhī and Aḥmad.
[76] Muslim.

اللَّهُمَّ رَبَّ النَّاسِ ، أَذْهِبَ الْبَأْسَ وَاشْفِهِ وَ أَنْتَ الشَّافِي ، لَا شِفَاءَ إِلَّا شِفَاؤُكَ ، شِفَاءً لَا يُغَادِرُ سَقَماً

Allāhumma rabban-nāsi, adh-habal-ba'sa, wāshfihi wa antash-shāfi; lā shifā'a illā shifā'uka; shifā'an lā yughādiru saqamān.

"O Allah, Lord of Mankind, remove the worry. Cure it for Indeed you are the One who cures. There is no cure except Your cure, a cure that leaves no traces."[77]

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

A'ūdhu bi kalimātillāhit-tāmmati, min kulli shayṭānin wa hāmmatin, wa min kulli 'aynin lāmmatin.

"I seek refuge with the perfect words of Allah from all the devils and vermin, and from every evil eye."[78]

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[77] Agreed upon.

لَا إِلَهَ إِلا اللَّهُ الْعَظِيمُ الْحَلِيمُ لا إِلَهَ إِلا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لا إِلَهَ إِلا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Lā ilāha illallāhul 'azīmul-halīmu; lā ilāha illallāhu; rabbul 'arshil-'azīm; la ilāha illallāhu rabbus-samawāti wa rabbul-ardi wa rabbul-'arshil karīm.

"There is no deity worthy of worship except Allah, the Almighty, the Most Forbearing. There is no deity worthy of worship except Allah, the Lord of the Mighty Throne. There is no deity worthy of worship except Allah, the Lord of the Heavens and the Earth and the Lord of the Noble Throne."[79]

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Lā ḥawla wa lā quwwata illā billāh.

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[78] Al- Bukhārī.

[79] Agreed upon.

"There is no power or might except with Allah." [It is a cure from ninety nine sicknesses, the smallest of them being anxiety.][80]

رَبَّنَا اللَّهَ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنَا حَوْبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَ شِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ (فَيَبْرَأُ)

Rabbanallāhal-ladhī fis-samā'i; taqaddasasmuka, amruka fis-samā'i wal-ardi kamā raḥmatuka fis-samā'I, faj'al raḥmataka fil-ardi; ighfir-lanā ḥawbanā wa khaṭāyānā; anta rabbuṭṭayyibīna; anzil raḥmatan min raḥmatika wa shifā'an min shifā'ika 'alā hādhal-waja'a.

[80] Al-Ṭabarānī in *Al-Awsat;* see *al-Saḥiha* by al-Albānī (1528).

Our Lord Allah, who is above the Heavens, sanctified is Your Name, Your command is in the Heavens and the Earth. Just as Your Mercy is in the Heavens, make Your Mercy on the Earth. Forgive us our sins and faults, You are the Lord of all good. Send down mercy from Your Mercy, and a cure from Your cure upon this pain." [Then the pain will be cured by the permission of Allah.][81]

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ

Lā ilāha illā anta subḥānaka inni kuntu min aẓ-ẓālimīn.

"There is no deity worthy of worship except You (Allah). Glory be to you, indeed I have been of the wrongdoers." [No Muslim supplicates with it in anything except that Allah will respond to it.][82]

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[81] Abū Dāwūd and Aḥmad.
[82] Al-Tirmidhī.

BENEFICIAL PRACTICAL TREATMENTS –BY THE PERMISSION OF ALLAH

1. **Sidr leaves for siḥr** - Shaykh 'Abdul-Azīz bin Bāz ﷺ said regarding it: "...And from the treatments for siḥr after its occurrence is a beneficial treatment for the man who has been prevented from having intercourse with his spouse: he takes seven green sidr leaves then crushes them with a stone or something similar to it, and he puts it in a container, and pours enough water for a bath, and he recites (on the water):
   - Āya al-Kursī [Sūra al-Baqarah (2):255]
   - *"Qul yā ayyuhal-kāfirūn..."* [Sūra al-Kāfirūn (109)]
   - *"Qul huwallahu aḥad..."* [Sūra al-Ikhlās (112)]
   - *"Qul a'ūdhu bi-rabbil falaq..."* [Sūra al-Falaq (113)]

- *"Qul a'ūdhu bi-rabbin-nās..."* [Sūra an-Nās (114)]
- And the verses of siḥr which are in Sūra al-A'rāf [83]
- And the verses in Sūra Yūnus
- And the verses which are in Ṣūra Tā-Hā[84]

After reciting into the water what is mentioned, he drinks some of it and bathes with what remains, and by that the sickness will be removed – if Allah, the Most High, wills; and if the need arises to use it more than once, then this is not a problem until the sickness is removed by the permission of Allah, the Most High."[85]

2. Black seed – due to the ḥadīth of the Prophet ﷺ:

إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ

[83] Sūra al-A'rāf (7):117-119.
[84] Sūra Ṭā-hā (20):65-68.
[85] *Majmū' al-Fatâwâ* (8/163-166).

"Indeed this black seed is a cure from every sickness except al-sām (meaning death)."[86]

3. **Olive oil** – due to the Prophet's ﷺ saying:

كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

"Eat olive oil, and anoint yourselves with it, for indeed it is from a blessed tree."[87]

4. **Zamzam water.** It is the most noblest of waters, the most magnificent of them in value, and the most beloved to the souls. The Messenger of Allah ﷺ said:

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ

"The water of Zamzam is for what it is drunk for."[88]

And in the ḥadīth of Muslim:

إِنَّهَا مُبَارَكَةٌ إِنَّهَا طَعَامُ طُعْمٍ (وَشِفَاءُ سُقْمٍ)

"Indeed it is a blessing and it is a food that is consumed (and a cure for sicknesses)."[89]

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[86] Al-Bukhārī.

[87] Al-Tirmidhī; see *Saḥiḥ Al-Tirmidhī* (2/166).

[88] Ibn Mājah; see *Saḥiḥ Ibn Mājah* (2484).

5. Rain water - due to Allah's saying, the Most High:

﴿ وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا ﴾

"...And We send down blessed water from the sky."[90]

6. Cupping – due to the narration of Anas ﷺ from the Messenger of Allah ﷺ:

إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ

"Indeed the best of your cures is ḥijāma (cupping) ..."[91]

Many hospitals now have specialists treating with the three types of cupping: wet cupping, dry cupping and massage cupping, in addition to specialised books in this field, which can be found in the bookshops.

7. Honey – Allah, the Most High, said:

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[89] Muslim, al-Bazzār, Al-Tabarī and others. See *Majma' al-Zawā'id* (3/286).

[90] Sūra Qāf (50):9.

[91] Agreed upon.

﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ﴾

"From their (i.e. the bees') bellies comes out different colours, in it is a cure for mankind."[92]

And the Prophet's ﷺ saying:

اَلشِّفَاءُ فِيْ ثَلَاثٍ: فِيْ شَرْطَةِ مَحْجَمٍ أَوْ شَرْبَةُ الْعَسَلِ...

"Cure is in three things: in the incision of the hijāmah therapist, drinking of honey and in cauterizing with fire but I forbid my nation from cauterization."[93]

And the ḥadīth of the Messenger of Allah ﷺ:

عَلَيْكُمْ بِالشِّفَائَيْنِ: الْعَسَلُ وَالْقُرْآنُ

"It is upon you to take two cures: Honey and the Quran."[94]

[92] Sūra al-Nahl (16):69.
[93] Al-Bukhārī.
[94] Ibn Mājah.

YOU ARE YOUR OWN PRACTIONER

My noble brother/sister, so long as you are convinced about the benefits and importance of Ruqya in your life, then there is no need for you to go to someone else so that they can perform Ruqya for you - rather you are capable of doing Ruqya for yourself by yourself and establish the Ruqya for your family and your children.

This is better from many angles:

Firstly, it is from the perfection of reliance on Allah ﷻ, as you are not seeking a cure except from Him – on the grounds that the Ruqya is a form of worship.

Secondly, a person's Ruqya for himself and his family calls for sincere devotion and much sincerity in turning to Allah and beseeching

Him – thus it is more beneficial and quicker in cure by the permission of Allah.

Thirdly, the supplication of the oppressed has a standing with Allah, Who said:

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ ﴾

"Is He [not best] who responds to the desperate one when he calls..."[95]

Fourthly, the simplicity and ease of Ruqya and its accessibility to you at any time that you wish, in the night or day; this enables persistence upon it and repeating it frequently, and in this is a great benefit – if Allah, the Most High wills.

Fifthly, it accustoms the people of your house to practise Ruqya and acting upon it – to protect and treat themselves.

[95] Sūra al-Naml (27): 62.

WORDS OF CAUTION

The signs of the magicians to be weary of (when being treated by others):

1. Their commands to the sick person to slaughter a black ram or rooster or other than it. It may be that they command the sick person to smear blood on something
2. They tie knots, and murmur words that cannot be comprehended. At times they may audibly mention some verses to conceal their witchcraft and trickery
3. They claim to know the knowledge of the past and future
4. Sometimes their treatments are in dark places
5. They seek to gain closeness to some of the Shayātīn (devils) by their names, and by doing things for them
6. Their sins are apparent on them

7. The use of incense (bukhūr) and what they order be done with it, such as circulating the house or its like
8. Their questioning about the name of a person and the name of his mother
9. Giving the sick person papers to burn, fumigate, crush or hang
10. They request some things from the traces of the person seeking the cure such as a piece of his garment, a lock of hair, a picture of him or other than that

Conclusion

Know, O my beloved brother/sister, that sickness is a test; indeed the Prophet ﷺ said:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلا وَصَبٍ وَلا هَمٍّ ، وَلا حَزَنٍ ، وَلا أَذًى وَلا غَمٍّ ، حَتَّى الشَّوْكَةَ يُشَاكُهَا ، إِلا كَفَّرَ اللهُ تَعَالَى بِهَا من خطَايَاهُ

"Never is a believer stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah, the Most High, will expiate his sins by it."[96]

From the great rewards in trials is the praiseworthy outcome. Some of the salaf said: "Had there not been calamities of the world, we would come on the Day of Resurrection as people who are bankrupt!"

Ibn al-Qayyim ﷺ said in his beneficial clarification of the status of the Muslim during the occurrence of calamities:

[96] Agreed upon.

"From the remedies of suffering a calamity is that one acknowledges that what has occurred to him is his fate.

- If the calamity results in his impatience and negligence by way of abandoning obligatory duties, or doing what is prohibited, then he will be written in the record of the neglectful.
- If it results in him complaining and being impatient, he will be written in the record of the heedless.
- If it results in his patience and steadfastness for Allah, he will be written in the record of the patient ones.
- If it results in his having satisfaction with Allah, he will be written in the record of those who are pleased.
- If it results in his praise and thankfulness, he will be written in the record of the grateful ones, and he will be under the banner of praise, along with those who used to praise (Allah) in abundance."[97]

Allah is All Knowing and All Wise, He may answer your supplication, and He may not answer it due to

[97] See *Za'd al-Ma'ād* (4/192).

a wisdom that only He knows, and it is either to increase good deeds, expiate sins, raise ranks or avert from you an evil similar to it.

Therefore, you are in a good condition in all situations, if Allah wills. So upon you is to be patient. Allah, the Most High said:

﴿ وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ۝ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ۝ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴾

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return.' Those are the ones upon whom are

blessings from their Lord and mercy. And it is those who are the [rightly] guided."[98]

نسألك الله لنا و لك الصبر و الشفاء العاجل وثبات
الأجر وآخر دعوانا أن الحمد لله رب العلمين
وصلى الله على سيدنا محمد وعلى آله وصحبه أجمعين

We ask Allah to give us and you patience, a speedy recovery and fixed reward. Our final supplication is: All praise and thanks belong to Allah, the Lord of all creation and peace and blessings be upon our master Muhammad, upon his family and all his companions.

[98] Sūra al-Baqara (2):155-157.

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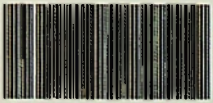

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